WESTERN RECORDER.

PUBLISHED UNDER THE PATRONAGE, AND FOR THE BENEFIT OF THE WESTERN EDUCATION SOCIETY, AND AUBURN THEOLOGICAL SEMINARY.

VOL. II.] EDITED BY THOMAS HASTINGS.—PRINTED BY MERRELL & HASTINGS—OFFICE NO. 40 GENESEE-STREET, UTICA, N. Y. TUESDAY, JANUARY 18, 1825. [NO. 29.

REVIEW.

Inaugural Address delivered before the Trustees of Dickinson College, at Carlisle, Pa. Nov. 9th, 1824, by WILLIAM NEILL, D. D. *Principal.*

It is sometimes pleasant to trace the steps of the Christian Minister from one field to another, and another of more extended usefulness; every where preserving the same spirit of zeal and devotion, to the cause of his divine Master.—There are not wanting indeed, individuals, who overlook the latter circumstance, and pretend to recognize nothing in such occurrences, but ambition and the love of gain or preferment; as if it were in *this world's stewardship alone*, that the accumulation of 'talents' calls for increasing responsibility in him, to whom they are intrusted. But he who becomes a steward in the household of spiritual things, is, of all men, under the strongest obligations "to be found faithful." His time and his talents are in a peculiar sense the Lord's; and the one is no more to be squandered in idleness, than the others are to be misimproved by declining opportunities for their increased exercise or extended cultivation.

Doct. N. was called from the charge of his flock at Cooperstown, Otsego co., where he laboured to great acceptance, to succeed Doct. Nott, as pastor of the 1st Presbyterian Society in Albany. His faithfulness and zeal while at this place, were exemplary, and will not soon be forgotten: Nor when he left A. for his late situation in Philadelphia, which he retained for several years, did he go without the kind wishes and the prayers of his Christian brethren for his prosperity. His present field of usefulness, as the successor of Doct. Mason, late Principal of Dickinson College, is more extended than any of the preceding ones; and he doubtless entered it, with self-diffidence and trembling, under a full view of the high responsibilities involved in the work that lay before him.

In his Address, contained in the Carlisle Adviser, the title of which stands at the head of this article, we see not the least effort towards display. He most evidently was not ambitious to assume the orator: nor is his plainness of style or occasional negligence of diction, to be at all attribnted to the affectation of carelessness or eccentricity. We see nothing in the Address, beyond the obvious dictates of sound sense. He takes the subject of education for his theme; and, after making a number of general and comparatively unimportant remarks, proceeds in the following manner:

"Education, in its most extended import, begins in the nursery, and is conducted most successfully, by maternal tenderness and assiduity. Most devoutly is it to be wished, therefore, that all mothers would reflect, that every new-born child is an heir of immortality, and that Providence ordinarily assigns to her who bore it, the pleasing and the honorable task, of conducting it through the first seven years, at least, of its training for eternity. During this period of education, the grand point is, to watch the developement of mind, and, under a salutary and well-measured discipline, to furnish the intellect with suitable materials to work upon, and the affections with worthy objects, and let both have free scope with no more coertion or restraint than sound morality and pure religion demand. A mother may not conclude that she has fully performed her duty to her child, when she has seen it well fed and clothed. The child *is*, or *is to be* a rational creature; and, therefore, needs mental provision, and moral culture: and, I shall perhaps be allowed to remark, in this place, that if due attention were paid to *female education* among us, our infant statesmen, orators, poets and divines, would receive some of their very best lessons from maternal lips, deepened and sealed by a mother's prayers. But, as the custom has been too long, and too generally, in this country, many, otherwise, amiable, and excellent mothers are wholly unqualified "to teach the young ideas how to shoot," and have no adequate conception of how much useful instruction may be given to a child, within the first few years of his life. We hail with joy and gladness, however, the dawn of a reformation in this important concern. Many excellent schools for females have been opened of late years; and we could name several ladies of the United States, who have given full proof of their ability to furnish useful entertainment, and render very acceptable service to the cause of truth and piety by their writings. Among these productions, I cannot forego the gratification of mentioning, 'Conversations on the Bible,' by a venerable matron of Philadelphia, still living—and a beautiful little poem, entitled, 'The Pleasures of Religion,' with several fugitive pieces, by the late Mrs. Susan De Witt, of Albany, in the state of New-York. Let our schools for the instruction of our daughters be cherished, and let the *substantial* branches of education be appreciated and preferred to those that are merely showy and ephemeral, and why may we not hope to rear American female Moores, and Hamiltons, and Edgworths?"

We must crave the Doctor's pardon for differing with him in opinion, respecting the poem he has quoted. It is evidently an unfinished production; and more than probable that he gave it a hasty perusal. But his zeal for parental instruction and female education, are very far from being mis-placed. The importance of these, is great beyond the power of illustration.

He next touches on the comparative advantages of a domestic and a public education—admits that the subject involves a question of some difficulty in the minds of many: but concludes, in favour of a *public* education. The following passage occurs under this head.

"At home the boy is very liable to be injured by excessive indulgence—he studies alone, with little or nothing to stimulate his exertions, no competitor or associates, with whom to compare ideas, and measure attainments. The rewards proposed to him are far-distant, and, therefore, feeble in their influence. He is confined, generally, to one teacher, who from the want of proper stimulants, is also very likely to fall into a dull monotonous way of communicating instruction; and who may be negligent or tyranical, in the absence of associates, or competent judges of the manner in which he performs his duties. On the other hand, place a lad of a good mind, and ingenuous disposition in college, and you bring him immediately in contact with almost every thing that is calculated to rouse his powers, and call forth his best exertions. He finds himself subject to a government devised with care and exercised without partiality. He rises, studies, recites, takes rest and food, systematically, and with his mates.—He has the opportunity of comparing his strength and proficiency with those of his companions; some he sees before him, some about equal, and others following after, and, thus, he is guarded, on the one hand, from self-confidence, and on the other, from inglorious and desponding indolence. He has the advantage, moreover, of attending on the instructions of several teachers, whose various manner, if nothing else, will keep up his attention, and whose sense of obligation, and responsibility and self-respect conspire to guarantee to him every assistance and encouragement that can reasonably be desired. His hopes and fears—his ambition—his sense of honour, and regard for the wishes and expectations of parents and other esteemed friends, are kept in constant play, by a system of honourable distinctions and moral correctives: and, lastly, though not the least important, he dwells in a little community, where he may learn much of human nature, habituate himself to a right distribution of his time, and form acquaintances and friendships of the most endearing character, and which may be eminently beneficial to him in after life."

From the more general importance of a classical education, he proceeds to notice the utility of some of the separate branches.

"In the arts, as well as in morals, all rational practice is founded on principle, whether a man recognize the fact or not and where principles are wholly disregarded practice becomes a thing of random—a lottery—a matter of hazardous, often of perilous experiment. A thousand hands, in as many years could not complete a palace, without the aid of, at least, one man who has studied the theory of architecture."

Under the head of languages, he says:

"From the Latin and Greek languages, much of our own is derived, and, therefore, to these it is deemed proper to pay special attention. From these are taken most of the technical terms, used in the arts and sciences; so that the druggist, the physician, the surgeon, the lawyer, and even the gardener would find himself poorly qualified for his profession without some acquaintance with them. This may be complained of, as an obstacle in the way of the English scholar; but, so long as it remains, let us not neglect the most effectual means of surmounting it. When the whole dress, and ordinary channels of useful knowledge are changed, we will think about accommodating ourselves to the change. But, really, the popular scheme of epitomizing, and symplifying every thing that is to be learned—of encouraging young men to hope for liberal attainments, in a short time, and with light study, promises no great advantage to the cause of solid learning. There are immense stores of literature and useful knowledge locked up in the learned languages; and shall we permit these rich treasures to remain unexplored and unoccupied, through fear of a little trouble in learning the use of the key? Would you deprive the lovers of History, Poetry, Philosophy and Husbandry of the profit and luxury of reading Herodotus, Livy, Thucydides—Homer, Horace and Virgil—Cicero, Seneca and other eminent writers of Greece and Rome, on almost all subjects? Would you consign to perpetual oblivion, the works of those great men, of Britain, France, Germany, and Holland who, in *modern* times, have chosen to communicate to posterity, the result of their prodigious researches through the medium of the Latin tongue? Would you have your preachers undertake to expound the doctrines and duties of Christianity, ignorant of the language in which the sacred Scriptures were given by inspiration of God? You will say, perhaps, we have translations; ah, but who made these translations; and are they true to their originals: and when these wear out, who will furnish you with others? The languages in question then ought to be studied."

The importance of Natural Philosophy, is thus illustrated:

"Now as we are continually conversant with material objects and obliged to use them in providing for our sustenance and preservation, it seems desirable that, we should know how to use them with the best effect. This is the professed aim of this branch of physical science; and this it does to an extent, little known or acknowledged by most men. It is indeed, scarcely possible to estimate the benefits which accrue to society from the knowledge and application of the mechanical powers alone. How amazingly is the muscular strength of an individual aided by the inclined plane, the wedge the screw, the axle and the wheel, the pully and the lever! To what a variety of useful purposes are atmospheric air, water and steam applied, by a right understanding of the properties and powers of these substances! It is by the principles of philososhy, and the proper use of the implements and engines founded thereon, that from raw and rude materials, your dwellings, your mills and factories, your ships, fortifications and canals are constructed;—and a thousand other machines and contrivances are put in motion, all contributing to augment the power, and promote the comfort of civilized man,"

Speaking of the influence of Mathematical studies on the human mind, he says, in the language of Doct. Barrow,

"These disciplines also inure and corroborate the mind to a constant diligence in study; they wholly deliver us from a credulous simplicity, and most strongly fortify us against the vanity of scepticism; they effectually restrain us from a rash presumption, most easily incline us to a due assent, and perfectly subject us to the government of right reason. While the mind is abstracted and elevated from sensible matter, it distinctly views pure forms, conceives the beauties of ideas, and investigates the harmony of proportions: the manners, also, are sensibly corrected and improved, the affections composed and rectified, the fancy calmed and settled, and the understanding raised and excited to more divine contemplations."

We have given but a part of the quotation which, on the whole, we do not conceive to have been a very fortunate one. With all our veneration for the Mathematics, we cannot but feel that there is something a little like *moonshine* in it—especially in what relates to the vanity of scepticism. Distinguished Mathematicians have not been the most remarkable for their freedom from this species of vanity;—and if we mistake not, the very aliment of scepticism, and the substratum which supports it, are to be found in that *excessive love of demonstration* which naturally arises from a *long course* of mathematical and philosophical investigation. In their proper place, however, these studies are not only necessary, but indispensable.

As to Chemistry, the Doct. concludes with much truth, that the existing prejudices against it, originate in the fact, that "its *nature* and *objects are not known* to multitudes who are continually *feeding* on its *pleasant fruits*." After illustrating this topic, he sums up what he has to say of the remaining branches.

"The philosophy of the human mind, together with morals, and logic, and all that extensive range of topics designated Belles Lettres, open before us a wide field, and rich as the gold of Ophir, fragrant as the rose, and beautiful as the rain bow. The prominent objects of these kindred sciences are—to investigate the faculties and properties of the mind, and exhibit the best of acquiring, retaining, arranging and communicating knowledge; to expound the law of duty, and demonstrate *how we may*, and *why we should* conform to its dictates; or, in other words, to introduce us to an acquaintance with ourselves, considered as intelligent and moral agents; and to put us in the way of doing our duty in all the relations of social life. It is not easy to conceive of objects more worthy of attention, or more important in their bearing on individual happiness, and social order, than are these: and the literary institution which sends forth annually, a corps of youth, well indoctrinated in the science of duty, inured to diligence, subordination, and sobriety of manners, renders to community ample remuneration for any patronage that may have been bestowed upon it.

The remaining extracts which relate to collegiate religious instruction, are detached from the closing part of the Address.

"It so happens, and it is likely so to happen, that in every institution of learning, some particular denomination of christians has the predominant influence; and, as a consequence, it is supposed, that the religious instruction given, will be of a sectarian tincture. This is regarded, as a grievance, alike by the bigotted, and by those who profess to be extremely catholic, and by such, for such there are, as feel and avow a repugnance to religion, in all its *christian* forms. Now, if there be such a thing as true religion, and if, as we read in the Bible, "it be profitable *unto all things*, having a promise concerning both the present and the future life," would it be wise—would it be reasonable—would it be consistent with approved practice in other matters, to neglect it altogether, in the training of our youth? As to the *manner* and *measure* in which it is to be attended to, sound discretion and good sense must determine. That no creed, embracing the peculiar tenets of any one sect, should be imposed;—and, that, the instructions, on this subject, should be liberal, and free from sectarian cant, is indisputable. This, is demanded by the rights of conscience, and it is well guaranteed, by the free institutions and tolerant sentiments and habits of the people of this country."

'As to the *measure* and *amount* of religious instruction, proper to be given to a collegiate course, it ought, in my opinion, to be considerable, and to be regular, and systematic;—something more than occasional advice about moral conduct, or labored lectures on the attractions of virtue. It ought to be BIBLICAL, strictly, and in the BIBLE MODE."

"Young men, as well for their own sake, as on account of the influence which they may be expected to exert on the general tone of public seutiment and manners, should not be permitted to pass from the consecrated walls of their Alma Mater, without some acquaintance with the sacred scriptures, or without having been conducted through a careful examination of the grounds upon which the Christian Religion claims their faith. And I am happy to find that the promotion of religion was a primary object with the founders of this college. In an address of the venerable John Dickinson, Esq. then President of the Board of Trustees, delivered in April, 1784, he says, "that they," i. e. the first friends and founders of the College, "thought that they could not better employ the beginning of the peace, so graciously bestowed, than by forming an establishment for advancing the interests of *Religion, Virtue, Freedom and Literature.* Let the friends of Dickinson College, and of our beloved country, *ever* and *assiduously* cherish these things *in union*. They form a four-fold cord—the only cord, of sufficient strength to bind human society together, for any length of time, and with any tolerable degree of comfort".

On the whole, though the Address displays no uncommon effort of research or imagination, we have been pleased with it; and have thought that it would prove acceptable to our readers.

From the Columbian Star.

THE SABBATH A DAY OF SPIRITUAL REST.

Professing Christians are very apt to make the Lord's day, a day of bodily, and not of spiritual rest. They too often manifest by their neglect of its holy duties, and by their slothful behaviour during its continuance, that they regard it as a cessation from worldly labours for the purposes of indolence and many kinds of self-indulgence. The prevalent custom of rising much later on that day than on others, and of spending a great portion of the time to no valuable end, is contrary to the notion of the rest which ought to be observed on the Christian Sabbath. Although it is incumbent on us to worship God every day of our lives, and to manage all our business in conformity to his will, yet the Sabbath, is particularly consecrated to his service.

What are we to understand by the spiritual rest of the Sabbath? We answer; a relinquishment of all our worldly cares and employments, and the dedication of our whole time and attention to spiritual things. We can very easily imagine that such services do not admit of being performed in a sluggish manner, but that they comport with the idea of the utmost diligence. We are not to exclude the works of charity and mercy from the duties of this sacred day, but allow them a prominent place. The instruction of the ignorant in the ways of God and salvation, and in the rudiments of useful knowledge, by means of Sunday schools, or otherwise, when they do not enjoy greater advantages, may come under this denomination. We have the example of our Saviour to enforce our attendance also to the relief of sickness and distress.—This day furnishes a happy opportunity for diligently searching the scriptures. We are not to suppose that merely a cursory reading of them, as is too often the case on other days, will suffice; but we must make them the subject of sedulous study, that we may derive comfort from their truths—be established in the faith, and able to give a reason of the hope that is within us. We are enabled, moreover, to meditate on the glorious perfections of the divine nature, the works of creation and Providence, and the preserving goodness of God; to thank him for mercies past, and to supplicate for those to come. Nor can the wonders of redeeming love be contemplated at a more suitable season, than that which the Saviour of men has consecrated by his resurrection from the dead, when the stupendous plan of our justification was consummated. The Sabbath affords leisure for prayer and the enjoyment of sweet communion with God. Our Saviour, after his crucifixion, repeatedly showed himself to his disciples, "on the first day of the week," and after his ascension, bestowed on them the gifts and graces of the Holy Ghost. John was in the spirit on the Lord's-day. Christians of the present age may expect similar blessings in waiting upon God, on a day which has been so greatly signalized by a Saviour's blessing; for while their 'doors are shut,' he may enter as in times of old, and say, "Peace be unto you."

On this day, the primitive saints assembled for public worship: in this, we ought to imitate their example, and be scrupulously regular in our attendance at the house of God. Those who are neglectful of this part of duty, deprive themselves of the most glorious of privileges; for nothing has a tendency to elevate the soul and give it a foretaste of heaven, like that harmony of heart and tongue which reigns in an assembly engaged in the worship and praise of God. The excuses which are rendered by professing Christians, for absenting themselves from public worship, are nugatory, and show that they regard the pleasures of sense, more than those which flow from God's right hand. They not unfrequently suffer trifling recreations, or perhaps, the gratification of their appetites, to keep them from the sanctuary; or if they attend, much of the time is spent in slumbers; and thus while they feast the body, they starve the soul. We want no better evidence of a man's disrelish for spiritual things, than to see him so much engrossed by other matters, that he cannot regularly fill his place at the house of prayer. His heart is fixed on objects, which, with him, claim and receive a prior attention.

This day is peculiarly suited to remind us of that holy and eternal Sabbath that remains for the people of God; for that is a rest which does not essentially differ from it. Here sin and sorrow may interrupt that heavenly calm which the service of God is calculated to inspire; but our enjoyments are of the same kind as those of just men made perfect, though not in the same degree "This is the day which the Lord hath made; we will rejoice and be glad in it."

How sweet a Sabbath thus to spend,
In hope of one that ne'er shall end.

A stupid manner of observing the Christian Sabbath, lulls the soul, and instead of imparting spiritual rest, leads to a state of spiritual death. In our worldly affairs we are not accustomed to be negligent, and our activity is excited in proportion as the objects of our calling are important. But among all our urgent concerns here below, what can we class with the importance of serving God? A relief from bodily toil, during one day in seven, is well adapted to advance the comfort both of man and beast; and while we thus promote our health of body, we are, in a spiritual way, required to attend to the well being of our souls. Any thing like apathy with respect to this weighty consideration, is inconsistent with the notion of keeping the Sabbath holy unto the Lord. [ADONIRAM.

From the Christian Gazette.

DRUNKENNESS.

It would seem as if Jehovah had signified his abhorrence of this prevalent crime in a peculiar manner, by delivering up those who are addicted to it, to its dreadful influence. A short time since, we published an account of *two brothers*, who were companions in this guilt, and in their punishment were not divided, being burnt to death while drunk.

We have seen that a son has in an hour of intoxication lifted up his hand against his father's life—and a poor creature at this moment lies under sentence of death in the state of Maine for having, while under the influence of liquor, murdered his own child! Truly the apt denomination of drunkenness is LEGION. It is the parent of innumerable atrocious crimes.

FRAGMENTS.

Consider Christ's patience and long suffering. No beggar, wanting alms, would stand so long at our doors, as Christ stands at a beggar's door, not seeking to take from him, but wanting to do good unto him. Behold he that hath a throne of glory to sit on, and ten thousand times ten thousand to bow before him, is willing, O sinner, to stand at thy door! Yes, he *stands*, whilst thou dost *lie* in thy lusts. He stands without while his enemies are let in, and allowed to possess the best seat! But, O sinner, do not try his patience, nor provoke him, be assured he will not knock always, this may be the last time. If you refuse to open at this time, you may hear his ministers knock after this, but never more hear God's spirit again "and woe unto you if he depart from you."

"She was an aged woman of seventy-five, confined to her bed in a room, through the sides of which, the rain might beat and the winds whistle.—But, she was contented.—Upon my expressing to her a hope, that as the body weakened, the soul grew strong, she told me she trusted it did. She knew her master would not forsake her—He had promised to be with her.—She had labored for many years to serve him. I told her we might with pleasure feel this unwalled cottage shake, if we could but look forward to—here she interrupted me—"that house, whose builder and maker is God."—Frequently when I began to repeat a consolatory sentence of Scripture to her, she would interrupt me and conclude the verse."

Repentance is not the work of a moment. that it should be put off like the making of a will or the writing of a farewell letter.

Procrastination is the kidnapper of souls, and the recruiting officer of perdition.

Without holiness, no man can see God: without Christ, no man can attain to holiness.

From the Christian Advocate.

NOTICES

Of the Congregation of Christian Indians formed by Rev. David Brainerd.

The Rev. David Brainerd was certainly one of the most extraordinary men, in unreserved devotedness to the glory of God anc ardent zeal to promote the Redeeemer's kingdom in the world, that have appeared since the apostolic age. He was not thirty years old when he died.—Yet he left a character, which has been justly considered as a kind of standard, at which other missionaries ought to aim. Mr. Brainerd's printed journal, shows that his chief success as a missionary to the heathen, was at *Crosweeksung*—sometimes written *Crosweeks*—an Indian settlement in the state of New Jersey. It appears that he preached to the Indians at Crosweeksung for the first time, on June 19th, 1745. The whole period of his labours among the Crosweeksung Indians was less than a year and a half. But the power of God seemed during this short period, to attend all that he said, and the divine blessing to rest on all that he did. His Indian congregation was soon removed to Cranbury, not far distant from its original location. His brother, Rev. John Brainerd succeeded him in his mission; and the successor of John Brainerd was Rev. William Tennent.

"Mr. Tennent about the year 1775, voluntarily undertook the charge of the Indian congregation at Cranbury, which had been long under the care of Rev. David and John Brainerd. All their lands having been sold by a drunken Indian, advantage was taken of this ungenerous act and the destitute situation of these poor creatures. They were opposed by the government and informed that they were tenants at will and liable to be turned out of possession at a moments warning. To prevent so great an evil, (as in that case they must have been so scattered as to render it impracticable for them to enjoy gospel ordinances,) care was taken to secure for them 500 acres of land, to which they at once removed, and soon made a settlement and considerable improvements.

"Previous to their removal, the school, long established among them, had been discontinued, and the children would have been brought up in their former ignorance but for the matchless pains of Mr. John Brainerd, who did all in his power to instruct them, as he could get opportunity.—But his many avocations hindered his doing much in this necessary work, and he did not dare to employ a schoolmaster, for want of the means of paying him a proper salary. After their removal to their new settlement, Mr. Tenent conceived that the instruction of the children would be essentially necessary to the plan of keeping this congregation of Christian Indians, which had been gathered into a church state with so much labour and difficulty, from wandering into the wilderness, and of there uniting with the Indians on the frontiers. He therefore ventured to re-establish the school under the care of an Indian teacher, which greatly lessened the expense. This also tended to raise in the Indians a laudable emulation in obtaining knowledge, when they found one of their own number preferred to the direction of the school. The school was regularly kept up and the children made so great progress in their learning, as to give great satisfaction. The school consisted of about fifteen to twenty children who attended daily.

"Mr. Tennent preached to this congregation once a week generally but frequently oftener; he usually preached to them in the morning, and then rode about eight miles to preach to his own congregation in the afternoon. Nor did he fail to discharge every other pastoral office, as far as he was made acquainted with their necessities.

"The congregation rather increased after Mr. Brainerd left it: as some, who had gone away back to the wilderness, had returned, declaring that they could not be easy in their hearts without hearing the gospel preached. They appeared to be sincerely attached to the English interest, and were always ready to defend it. One of them named Simon, enlisted in the provincial troops in the campaign of 1775. Being asked by Mr. Tennent what induced him to go into the army, he replied, that he understood that the French had not only a design to take our lands but to keep us from serving Jesus Christ in the manner he had commanded; and as he, Simon, had given himself soul and body to Christ, he thought it his duty to fight for the Christian cause. Mr. T. asked how he made out with his fellow soldiers? he answered, that he was more afraid of them than the enemy. He said, that they were so wicked, that they drank and swore, and fought with each other, and continually broke the Sabbath.—Mr. T. then asked him how he made out about praying? He said, though he could but seldom get alone, yet he often, yea while under arms, lifted up his heart to Jesus Christ, who graciously filled his heart with love to him.

"Professors among them were generally regular in their Christian walk and conversation.

"The worship of God was carried on in their families morning and evening. They met on the Lord's day three times for public worship; at which time one of them (when Mr. T. did not attend) read some portion of the Scriptures, and then they alternately prayed and sang. Besides this, they met twice in the week, when they conversed together about the things of God, and prayed, with singing of psalms and hymns.

"These fruits of the Spirit gave Mr. Tennent great encouragement in his arduous work.

"He had great hopes that some of these Indians had been brought home to God, and others encouraged in their heavenly course, by his own preaching among them. He baptized three adults, who gave reason to believe that they were sincere in their profession of the gospel.

"But few of the decendants of this little band of Christian Indians remain till the present time. They had no regular pastor after the death of Mr. Tennent. A few of them still exist, and make their abode in what are called *the Pines*, in West Jersey. In a few years more the race will probably be entirely extinct. But let it not be said that this fact goes to show, what some would have us believe, that all attempts to civilize and christianize the Indians, must ultimately prove abortive. The fact if rightly considered, only proves that it is cruel and wicked to deprive the aborigines of our country of their lands—from which if they obtain them and are taught agriculture and the mechanic arts, they will derive an adequate support, perpetuate their race, and preserve among themselves the Christian institutions which pious ministers establish. Nor did the labours of the pious and exemplary Brainerd prove abortive. His Indian congregation, it appears, continued and flourished for many years after his decease; nor have we ever heard of an Indian mission faithfully conducted, that was not attended with some success—enough, and more than enough, to furnish a rich compensation for all the expense and toil by which it was supported."

REVIVALS.

A letter from Rev. S. F. Snowden, of Sackett's Harbor, to the Publishers of the Recorder, gives information of favourable religious appearances at that place, and adds, "you will rejoice to hear that seven from the Barracks, have made a profession of religion."

A revival is enjoyed at Camden, Oneida Co. at the present time. Particulars may be expected in due season.

A revival has lately commenced at Geneva; and the one at Palmyra, we understand, continues to progress.

The following letter received by a gentleman in the village of Herkimer and communicated to us for insertion, contains recent intelligence of the revival in Bertie County, North Carolina.

Britons' Cross Roads, Nov. 26, 1824.

"It is highly gratifying to me, to be able to tell you that the revival in this part of the Lord's vineyard still continues; and I cannot tell you how ardently I hope it may not stop, till *all* shall become acquainted with the tender mercies, and loving kindness of our God. To hear people singing, and praying, and talking of the number converted, and telling who they are: is really a gratification I knew nothing of until of late."

"Since my last letter to you, I have obtained more correct information of the number of converts. In one church about 375, in another 126, in another 62, in another about 60; and in the one at this place 23; making in all, about 644. How many have been added to the Methodists I know not but they are very few. The churches referred to, are all in this county, and all the converts mentioned, have joined the Baptists."

"But this is not all—the Spirit has extended into the adjoining counties, where many have been led to tell of 'the goodness of the Lord,' and many more, are apparently under strong conviction."

"It may perhaps not be irrelevant here to state, that in general; the slave holding states have not so dense a population as those of the North. This county, which is 60 or 70 miles long and 20 or 30 broad, has only 4830 whites, and 5975 blacks; making 10805 inhabitants. If therefore, our population had been in the ratio of your's—and the revival in proportion: the effect would have been much more obvious, and I think more glorious also."

We noticed some time since that there was considerable excitement among the Methodists in Vermont. Among the details mentioned in Zion's Herald, the following extract of a letter to the Editor of that paper, will be perused with interest.

"I have had the pleasure of visiting Saxton's village (so called) in Rockingham, Vt. and found that the Lord has been pouring out his spirit powerfully there. And what renders the work in this place more interesting, is the circumstance of its commencement. An interesting child, at the age of 9 years, whose name is Mary Walker, was the first subject of conviction: and after labouring several days under the most distressing sense of her sinfulness and crimes before God, she at length was enabled so to seek as to find Christ precious to her soul. After finding the bread of life herself, she had a great desire for the welfare of her school-mates and friends. One day she availed herself of the opportunity when the scholars went out of school in the afternoon, to warn them to flee from the wrath to come. Her language was clothed with authority and power, and coming from such an unexpected quarter, it produced a great effect on the minds of her mates.

When they came into school they were observed to be weeping. This led the mistress of the school to inquire into the occasion of their grief; when one immediately replied, 'Mary has been talking to us about dying, and about religion.' This occasioned no small surprise in the mind of the mistress, who then asked Mary if she wished to talk more with the children.—Mary said she did; and after obtaining liberty, she proceeded to exhort them one by one; and then, with veneration, turned to her mistress, and exhorted her gently, but powerfully, to prepare to meet her God.—The mistress was struck with astonishment: but perceiving that Mary did not appear to be satisfied, she asked her if she wished to pray. She answered in the affirmative, and falling on her knees, she implored the blessing of God on the little assembly. This was a new scene to the mistress of the school—to see and hear her little pupils crying and sobbing all around her, and a little precious infant scholar teaching her and them what they never knew before.—She at length dismissed her school for the day; and little Mary took her Bible, called her mates, and led them to an adjoining wood, where she read and prayed with them, and entreated them to repent and turn to God. This was the commencement of a glorious reformation, which has spread until more than one hundred souls have been happily converted to God.

Yours with respect,
A. D. MERRILL.

A correspondent informs us, says the Religious Intelligencer that revivals have recently commenced in Malta and Ballston, N. Y. and that there had not been so much attention to religion in Saratoga Co. for several years. In one place thirteen came forward at the close of a meeting and requested their minister and Christians to pray for them, and at another place nine made the same request, at this time it was not known that there was a soul under conviction till the request was made.

Extract of a letter to the Editor of the Christian Secretary, dated Pomfret Con. Dec. 30.

I have lately returned from Woodstock, (West Parish,) and it is my privilege to inform you that the Lord is continuing his glorious work in that place in a powerful manner. Forty have followed their divine Redeemer in the ordinance of baptism.—Others have obtained hope, and many are inquiring to know, what they must do to be saved. We desire that this good work may spread, till the whole earth shall be filled with the knowledge of the Lord.

WESTERN RECORDER.

UTICA, TUESDAY, JANUARY 18, 1825.

The Editor of the New Haven Christian Spectator, for January, prefaces his brief abstract of Intelligence, with the following important remark:

"We are apprehensive that some excellent Christians, in their indiscriminate reading of every thing which comes in their way in the shape of *intelligence*, are not sufficiently aware that those attainments which they ought continually to be making for themselves in religious knowledge, cannot be made without patient and laborious investigation. He who has required the surrendry of our whole souls to Him, as the *first* acceptable service, has also required, that we *cultivate* the talents which He has given us, and improve them to His glory."

There is, doubtless, much ground for the remark above quoted. To read something that interests the feelings, and to treasure up the current detail of the wonderful and the marvellous, are occupations, which, to many, leave little leisure for solid reading or reflection. Nor is the taste for light reading confined to any one class of community. We see it everywhere; and the proportion of individuals whose strength or decision, or moral activity of mind, remains undiminished by the circumstance, we apprehend, is comparatively small.

On the other hand, the habit of speculating upon every subject and on every occasion, may prove equally prejudicial to the moral energies of the mind. Men are designed to become *sentient* as well as *rational* beings; and in each of these respects they require a regular process of cultivation. Yet let us look to it, that these processes are rightly conducted; and that they are made to bear some kind of proportion to each other. If newspapers contain too much, magazines may contain too little intelligence; and in the present day of activity, there is certainly much valuable information that ought to be brought before the community.

Having mentioned, a short time since, and, as we supposed, on the authority of the (Philadelphia) Christian Gazette, that a "single solitary Missionary, who had been laboring among the poor and vicious inhabitants of that city, had been compelled to leave his charge, through the want of a bare support;" we were not a little surprised to find the following statement in the same paper. It matters little whether the mistake was made by the editor of the Gazette, or by ourselves—this statement, we presume gives a correct view of the subject; and if so, it does credit to the Christian liberality of the citizens:

"There are, and for some time have been, seven Missionaries employed by the evangelical missionary institutions in Philadelphia, whose scenes of pious, useful labour have been the lanes and the alleys of the city and suburbs. Five of these are Presbyterian, viz. Reverend Messrs. Chamberlain, Ballentine, Mitchelmore, Helfenstein and Osborne. Two of them are Episcopalian, viz. Rev. Mr. Piggot, and Rev. Mr. Nash. The labours of these devoted men have not been unblest, inasmuch as a part of the fruits of their labours has appeared in the formation of churches, which are likely to prosper. Although there is very ample room for a more extended exercise of the Christian liberality of Philadelphia, yet it should not be forgotten, that for these *local missions*, about *three thousand and two hundred* dollars are annually contributed. Besides the missionaries, many pious and intelligent laymen of different Christian denominations are diligently, zealously and usefully employed in various parts of the extensive field, which is still open for additional exertions of christian benevolence."

Mr. Nash, we suppose, is the gentleman alluded to, in the former article, as having left the city, so that the present number is one less than that above stated.

In order to show that he has not over-rated the moral desolation of the city, however, the Editor subjoins a communication from one of his correspondents, from which it appears, that not less than *thirty-five tippling houses*, thronged with noisy customers are kept open on the Sabbath, within the limits of a small portion of the city.

B's communication is received.

Religious Intelligence.

REVIVAL IN CEYLON.

The following extract of a letter from one of the missionaries in Ceylon, to the editor of the Religious Intelligencer, dated Oodooville, Jaffna, March 23, 1824, gives some particulars of a revival mentioned in our columns of last week.

"You have no doubt wondered at the goodness of God to us so unworthy, and you will wonder still more when you hear that he has lately poured out his spirit, so that we have seen nearly every individual connected with our station *inquire* "what shall I do to be saved." The work commenced at Tillapally, about two months ago; then at Oodooville, Manepy, Panditerrepo, and Batticotta. In the boarding schools, study has been laid aside for many days together. It has appeared to us a great work, and we see no evidence that it is at an end. *At our stations*, those who have appeared well, *generally* appear to be going forward, and there are occasionally new instances of awakening; some among the schoolmasters, and few others from without, have been affected, and there is a general inquiry abroad, concerning this new and strange work. In the town of Jaffnapatam especially, one school is much affected, and the nominal Christians of Ch. David's church, are awaking from their sleep. I would mention the number of hopeful converts, but we scarcely allow ourselves to count them.

CHEROKEE MISSION.

A Philadelphia paper contains a letter from Mr. A. Hitchcock, to a friend in that city, dated at Dwight, the 21st. of September. After speaking of a pleasing examination of the school which had recently taken place, the writer proceeds thus:

"But above all, would we rejoice, in being able to state, that souls are hopefully born into the kingdom of God. Another female Cherokee, who gave satisfactory evidence of piety, was added to this church on the 5th inst. and a young man, a member of the school, is to be received the next communion. Others are still inquiring, of whom, it may with propriety be said, that they are not far from the kingdom of Heaven. Thus you see, that the Lord is merciful to us, and to this people; and we would most confidently hope, from the feelings generally expressed by the Tribes in our western wilderness and the ardent desire and prayers of the American Christians, that the time is not far distant, when the long neglected and despised sons of the forest, shall be emancipated from their present degradation and wretchedness, to the full enjoyment of all the blessings and privileges of a civilized and christianized community."

PALESTINE.

Some idea of the deplorable state of the Jews in Jerusalem, may be formed from the following extract of a letter from Rev. W. B. Lewis, dated Aintoura, Feb. 23, 1824, and published in the London Jewish Expositor.

"Jerusalem is truly miserable, groaning under the tyranny of the oppressor. Jews as well as Christians, and especially a class of Jews who first began to assemble at Jerusalem about eighteen years ago, from foreign lands, who come to die in the land of their fathers, are subject to daily insults, and are shamefully and inhumanly oppressed. Their firmans are disregarded, and they know not where to apply for relief or protection, for the power of the consul does not extend to Jerusalem; and the European ministers at Constantinople, are at too great a distance to protect them; but I will describe some of their grievances more particularly.

"Those Jews who endeavor to obtain a livelihood by the work of their hands, are frequently forced to give up their time, and to work for the ungrateful Turk, without payment. Sometimes a mere trifle is thrown to the Jew; but in either case, if he attempts to reason with the Turk, he is threatened with the bastinado, and I know not what.

"Rabbi Solomon P** is an engraver of seals. In the open street he was accosted by a Turk, who produced a large stone, and told him to cut out a seal. Solomon replied it was not in his power, for he only knew how to engrave, not to cut and prepare the stone; the Turk thereupon laid hold of him by his beard, drew his sword, kicked him, and cut and struck him unmercifully. The poor man cried, but there was no one to assist him. Turks in the street passed by unconcerned, and the wounded Jew afterwards, sought redress in vain from the officers of justice.

"Rabbi M. Balter (now dead,) with three or four of the Sephardim Jews, was thrown into a dungeon, under pretence of their having sold wine to a Turk; for Jews and Christians are not allowed in Jerusalem to make wine for Turks, but only for their own *private* use. Although the charge could not be proved, instruments to bastinado and to torture him were produced, to force money out of him for the government: the man in his fright, and not able to speak Arabic, made a sign with three fingers, meaning to signify, as he said afterwards, that he would give *three hundred* piastres to be released, but the governor interpreted the sign as a promise to give three burses, (or *fifteen hundred* piastres,) and he demanded that sum accordingly, from each of the other Jews in prison for the same pretended crime, and ordered the house of the foreign Jew to be rifled, and himself detained until the sum was paid. The man was not in possession of half the money; and when he had been in confinement for some time, and dragged about the streets among his brethren as a criminal, with a chain round his neck, an order was sent to the chief of the Askenasim Jews, to appear before the governor.—The old Rabbi was ill in bed, but this was no excuse, he was compelled to rise, and was placed on the back of an ass, supported by two men: the governor told him that he should be considered responsible for the money due from the Jew in prison: and on the Rabbi's remonstrating, he told him that he should likewise be sent to prison. The young man who accompanied the Rabbi as interpreter, said, that it was contrary to the Turkish laws, thus to imprison the chief Rabbi; upon which, the young man himself was ordered to prison, put in chains, and kept with his brother Jew, in a dark, dirty dungeon, until the avarice of the governor was satisfied. The Jews at Jerusalem, (I speak even of European Jews,) are liable to be stopped by the lowest *fallaah* of the country, who, if he please, may demand money of them as a right due to the mussulman; and this extortion may be practised on the same poor Jew, over and over again, in the space of ten minutes.

"The Jews are fond of frequenting the tombs of their forefathers, especially on particular days, to read their prayers in remembrance of the dead. Here advantage is taken of them again. They are rudely accosted and pilfered; and if resistance is made, they are beat almost to death; and this not by common highwaymen or Bedouin Arabs, but by men they may have been in the habit of seeing and talking with every day.

"In my visit to Hebron, I was accompanied by a Jew, the same now with me in Aintoura—I had the utmost difficulty in protecting him on the road, as well as in the neighbourhood of Jerusalem; the Turks would have forced from him the chaphar, though under the wing of an Englisman.

"Rabbi Israel, also a foreign Jew, and chief Rabbi of the Parushim in Safet, was setting out for that place from Jerusalem, when the animals he had hired for the journey, and which he had actually paid for, were taken *sans ceremonie*, for the use of the Cadis of Mecca and Cairo, who were to proceed to Damascus in a few days.—This was a common Turkish trick, and it may afford a good picture of despotism, united with fanaticism, and in full exercise. Horses, camels, mules, &c. are considered as made for the exclusive use of the haughty followers of Mahomed, as well as for the inferior animals of the mankind, so that he may seize, and use, or torture them at his will. But to add to the unpleasantness of the trick in the present instance, the Turkish muleteer refused to return the money paid by the Rabbi for the journey, and in vain the Jew asked for justice, until having applied to me, I interfered and succeeded in obtaining for the Rabbi his money, through Omar Effendi.

"The facts I have mentioned may be substantiated, if necessary, by documents from the Jews themselves; and to show more fully the nature of Jewish grievances in Jerusalem, I might accumulate many such instances of barbarity, on the part of the Turks of all classes, towards this people. One instance more of shameless barbarity, must suffice, and I will state it fully, although I may be tedious, as it took place very lately, and will serve to show how the governors and rulers in this part of the world manage their business, without law, judge, or jury, and without respect to age, country, learning, or religion. The name of Mendel is well known to the Committee, through the journals of Mr. Wolf—he is chief Rabbi of the Askenasim Jews in Jerusalem—an European, and an inoffensive old man. He is considered the most learned of the Jews in Syria, and in his religion, he lives in the strictest sense, a Pharisee; he has a zeal for God, we must bear him record, though not according to knowledge.—He was in bed, when, at a late hour of the night, he was disturbed by a loud knocking outside his door; he returned no answer, supposing robbers had entered. In a few moments the door was burst open, and in rushed a large party of soldiers. They approached the Rabbi with drawn swords, and seized and mal-treated the poor old man. His wife screamed, and the other Jews in the house came up. Young Rabbi Isaac, who speaks Arabic, demanded the cause of their unexpected visit. "It is because the street door was found open" replied the soldiers, "and one of you must go down to the governor, who is below." The young man accompanied the soldiers to the passage, and the governor asked him why the door was left open. Isaac said that Rabbi Mendel's daughter was near her confinement—that according to the custom of the country at this particular time, they had received company, and he supposed one of the visitors had forgotten to close the outward door. This was a simple answer, and the governor affected to be satisfied; and the Rabbi concluded the affair was over, excepting, that they might be expected to pay a few paras, (about one penny English money,) usually levied upon houses where the street door is found open at night.—In the morning, however, they were surprised by the appearance of soldiers, who informed them that the governor desired to see both the old and young man at the palace: they went accordingly, and on the way were joined by two other Jews, Rabbi Nathan, a native of Austria, and Rabbi Jacob, of Prussia, but of English parentage or connexions, as I understood.—These were likewise under an escort, and repairing to the palace, for they were also charged with the crime of leaving the out-door of their house open: but N. & others, assured me this accusation was unfounded. However, the four Jews were ushered into the presence of the governor, & of Omar Effendi, &c., and being accused of the crime in question, they attempted to make a defence; but no defence would be taken. the governor said he heard the old Rabbi (Mendel) exclaim that he had a firman, and feared not the governor. It was answered that the Rabbi was unable to speak the Arabic. "Will you say then," replied the governor, "that I tell you an untruth?" The Jews were therefore obliged to be silent, and after a short time were told to go away. They thought to direct their steps homewards, but no, they were ordered to walk into another room, and were decoyed under various pretences from one chamber to another, until they found themselves at one of the dungeons. Here they were shut up in darkness, and told they must pay the governor ten burses, and that unless this money was forthcoming, hot irons would be applied to their heads the following day, and sharp nails driven through the palms of their hands, &c., modes of torture, amongst others, used, as I am told, in Jerusalem to extort money from these unhappy people. I cannot help observing here, that the palace and dungeons of the governor, are supposed to be built on the very spot where the palace and judgment seat of Pilate once stood; and where the ancestors of these suffering Jews, raging to crucify the Lord of glory, exclaimed, "His blood be on us and on our children" The Jews without, soon heard the sentence which had been passed on their afflicted brethren in confinement; they lost no time therefore, in doing every thing possible to hasten their deliverance, and though they succeeded with the governor in bargaining to pay four and a half burses instead of ten, still, these poor people were obliged to strip even poverty itself to raise the sum required, and were even obliged to pledge their clothes. This affair may give the Committee an idea of the indigent and oppressed state of the European Jews residing in Jerusalem. For the pretended offence of two doors having been left open at night, a sum little short of £60 sterling, was wrung from a few miserable people, whose existence is supported by pittances sent to them chiefly by their brethren in foreign parts—and this is not a story made up by the Jews. I went to Omar Effendi, and I waited on the governor myself the first opportunity, and I told them what I had heard of this business, and I represented to them the sensation it would excite if known in Europe, as the matter concerned Europeans, whose zeal only for their religion had brought them to Jerusalem. Omar Effendi replied, that he thought these Jews were Muscovite, and not Franks, (Europeans.) The governor, however, said that different countries had different laws, and

that these Jews must abide the consequences if they did not mind their duty. Their duty was to keep their doors shut at night, for if thieves should enter in and rob them of their property, the Jews might come to him the next morning, and annoy him (the governor) with their complaints. Thus did the chief magisrate of Jerusalem defend his conduct towards these unprotected stangers, and this was all I could do; and neither the governor nor Omar Effendi, pretended to give any other account of the matter than what I have related."

MISSIONARY ASSOCIATIONS,

Auxiliary to the A. B. C. for Foreign Missions.

Associations of this description have already been formed in many places, both for gentlemen and for ladies. The members are expected to meet annually, and to be, of course, auxiliary to some more general association connected with the Board, to the Treasurer of which their moneys are paid over, and who in his turn transmits the amount he receives to the Treasurer of the Board.

Within a few days, such associations have been formed in the Old South, Park Street, and Union churches and congregations in this city. At the meetings appointed for their formation, the following sums were subscribed:—Park-Street, $901—Union, $722—Old South, 437—Total, 2,060. Further subscriptions will doubtless be made in each.—*Recorder and Telegraph.*

THE CHILDREN'S CHURCH.

The experiment of establishing a place of worship for children was commenced five Sabbaths ago, in the large Lecture Room in Cherry-street, Philadelphia. There has been an attendance of nearly 500 children, and last Sabbath we had the pleasure of witnessing their very attentive and proper deportment. The preacher was able to gain the attention of almost the whole congregation by the simple and interesting manner in which he conducted the whole exercises. His *little sermon*, on the text —"but now" God "commandeth all men every where to repent," was rendered highly interesting by the introduction of the story of William and John, which served as a clear and simple elucidation of the doctrine of *repentance*. Most of the children are Sabbath scholars.—*American Sunday School Magazine.*

CHRISTMAS.

Sixteen of the Sunday schools belonging to the Episcopal churches in Philadelphia, assembled at St. James's church on Christmas day, to participate in religious exercises appropriate to the occasion, when the Rev. Mr. Ives delivered an address on the subject of Sunday schools.—The number of scholars present was about *one thousand.*—*Ib.*

BIBLE CLASSES IN NORTH MIDDLEBOROUGH, MASSACHUSETTS.

Soon after my settlement in the ministry in this place, in 1817, says the Rev. Mr. C., I appointed meetings to catechise the children.—Within a few years after, we established Sunday Schools which were well attended, and evidently useful.

But it was not till last summer, 1823, that an attempt was made to organize a Bible class—an undertaking respecting which I had many doubts and fears about immediate success. As there were at that time but a small number of young people among us who were hopefully pious; and as far as could be discovered with regard to others, the moral current was setting strongly another way, towards the vanities of youth and the amusements of the world, I had serious apprehensions of failing in the attempt in undertaking to embody them into a society for searching the Scriptures.

But, for the encouragement of others in like circumstances who may have similar fears, I can with gratitude inform them, that, though I knew it not, the Lord had prepared the way. No sooner was the proposition made, and the time of the meeting announced, than nearly seventy youth came forward and enrolled themselves as members of the class. I have since ascertained that for some time previously, a number of these young people had been seriously affected. and had been constrained by their feelings to search the Scriptures; and that nothing could have been more appropriate, welcome, and useful to them, than such an institution to facilitate their inquiries. Nor did the regular period for the second meeting of the class arrive, before the Lord was pleased to pour out his spirit, and a revival of religion commenced. The revival, however, was general in the parish, though the members of the class shared largely in it—as of the number of between sixty and seventy, which we charitably hope were converted, nearly half were members of the class.

POLITICAL.

WASHINGTON, January 5.

The Delegates of Chickasaws who lately visited this city, came, we are informed, by permission of the Government, in compliance with their request, and at their own expense. One of the objects of their visit was to conclude an arrangement by which their annuity for one year, amounting to $35,000, should be employed, under the direction of the Government, towards the education and improvement of their children. We are gratified to learn that such an arrangement was effected. Five thousand dollars of the appropriation, we learn, are to be applied to the expense of erecting buildings, &c. and the remaining thirty thousand are to be invested in stock, the interest of which is to be applied towards the support of the schools.

We learn, further, that the plan of the government for the education of the Indians, as delineated in the regulations of the Department of War, is that which they have adopted; and that the application of the money will be through the Rev. Mr. Stuart, the Superintendent of the school called Monroe, now in operation among them.

We are gratified to witness so decided a proof of the estimation in which the *comparatively* enlightened of our sons of the forest hold the improvements of cultivated life; and to witness the Chiefs of those unfortunate people, with all the feelings of civilized parents, employing their money and the remnant of their wretched lives, in making a provision which shall rescue their offspring from the sad condition in which they and their fathers have been for centuries involved.

CONGRESS.—La Fayette has accepted the provision made for him by Congress. The $200,000, instead of being paid to him in stock, according to the original provision of the bill, is to be paid in *money*. This is as it should be. The location of the township is left to the decision of the President.

The bill to abolish imprisonment for debt, has passed to a second reading in the Senate, and has been ordered to be printed.

On Thursday, Jan. 6th, a message was received in the House of Representatives from the President of the United States, requesting an examination of his accounts with the United States, during his official services.

The message was read, and ordered to lie on the table, and be printed.

Mr. Livingston offered the following resolution:

Resolved, That a committee be appointed to consider and report on the expediency of establishing an academy for instruction in those sciences necessary for the service of the military marine, with power to report by bill or otherwise.

The most important business, as usual, progresses slowly.

The following letter contains the official account of the late affair at Porto-Rico, which is to undergo an investigation in Congress.

United States' Ship John Adams
Passage Island, Nov. 15, 1824.

SIR: I have the honour to inform you, that on my arrival at St. Thomas', I was informed that Lieutenant Commandant Platt, of the United States' schooner Beagle, who had visited Faxardo, a town on the east coast of Porto-Rico, about two miles from the sea, for the purpose of making inquiries respecting a quantity of dry goods. supposed to have been deposited there by pirates, was, after being recognized as an American officer, by the proper authorities there imprisoned, and shamefully treated.

Indignant at the outrages which have so repeatedly been heaped on us by the authorities of Porto-Rico. I proceeded to this place, where I left the ship, and, taking with me the schooners Grampus and Beagle, and the boats of the John Adams; with Capt Dallas, and part of his officers, seamen, and marines, proceeded to the port of Faxardo, where finding preparations were making to fire on us from the battery on shore, I sent a party of seamen and marines to spike the guns, which was done in a few minutes, as the Spaniards fled on the landing of the party. I then landed with two hundred men, and marched to the town, spiking on the way the guns of a small battery, placed for the defence of a pass on the road, and reached the town in about thirty minutes after landing. I found them prepared for defence. as they had received information from St. Thomas' of my intentions of visiting the place. I halted about pistol shot from their forces, drawn up on the out skirts of the town, and sent in a flag, requiring the Alcalde, or Governor with the Captain of the port the principal offenders, to come to me to make atonement for the outrage; giving them one hour to deliberate. They appeared accordingly, and after begging pardon (in the presence of all the officers,) of the officer who had been insulted, and expressing great penitence I permitted them to return to the town on their promising to respect all American officers who may visit them hereafter.—We then returned to the vessels, and left the harbour, after being at anchor three hours.

As we were getting under way, a number of persons appeared on the beach, bearing a white flag, and having with them some bullocks, and a number of horses, apparently laden, no doubt a present from the authorities of the place, which they informed me they should send me.

There is no doubt but our persons and our flag will be more respected hereafter, than it has been by the authorities of Porto-Rico.

Every officer and man on this occasion conducted themselves in a manner to meet my entire aprobation,

I have the honour to be very respectfully your most obedient servant, D. PORTER.

HON. SAMUEL L SOUTHARD,
Secretary of the Navy, Washington.

NEW YORK LEGISLATURE.—Very little business of importance has as yet been transacted in the Legislature: though so far as we may judge from the committees that have been formed, from bills *in prospect*, and from the multitude of petitions presented, the present promises to be a *busy* if not a *long* session.

The committee on the rules of the Senate, report, that they do not think, after a careful examination of the subject of its executive functions alluded to by the Governor, that any alteration is necessary. They think that the Governor was probably mistaken as to the point in question. Discussion respecting the character and qualifications of candidates, being in its nature necessarily confidential; and publishing at the close of the session all the proceedings of the Senate, would secure of itself a sufficient sense of responsibility. The two houses, however, have agreed to take up the business of examining and revising the rules; and have made some progress in the undertaking.

Mr. Kirkland, on behalf of Mr. Adams, from the select committee, to whom was referred the bill to amend the act for the establishment of county poor houses, reported the same in the Assembly without amendment, and recommended that it be passed into a law. The bill afterwards passed; but the Senate have offered an amendment.

A joint resolution was received from the Senate, to refer so much of the Governor's message as relates to the boundaries of New York, and New Jersey, to a joint committee of both houses. The resolution was agreed to.

Gov. Clinton has sent in his resignation as regent of the university, and John Greig, Esq. of Canandaigua, has been appointed to fill the vacancy.

Mr. Jackson, from the committee of grievances, reported a bill to restore Joseph Bond, convicted of passing counterfeit money, to the rights of citizenship.

Mr. Lush, from the committee on that part of the governor's message, relating to taking a census, reported a bill for that purpose, which was ordered printed.

On motion of Mr. Governeur, it was resolved, that all applicants for banks and other monied institutions, have leave to print their bills and lay them on the tables of the members, after such bills shall have been reported.

APPOINTMENTS.—Among the appointments made by the Governor we notice the following.

Charles G. Haines, Adjutant General, vice William K. Fuller, resigned. Charles Walker, of the city of New-York, Military Secretary to the Governor.

Henry Livingston, Esq. of Columbia Co, and S. De Witt Bloodgood, Esq. of Albany have received the appointment of aids-decamp to his Excellency the Governor.

Jabez D. Hammond, Esq. Agent to settle the long standing accounts between this State and the United States.

It appears, from the Comptroller's Report, that there are 38 banks in the state; that the aggregate of capital authorized to be invested in them is $26,000,000; that the capital paid in is $23,611,960 90; the amount of tax levied $28,721 47 the amount of commutation $50,-142 47: and the dividends of the banks have varied from five and a half to a little more than eight per cent, averaging some what more than seven per cent, where ascertained.

New-Jersey.—The Legislature of New-Jersey adjourned on the 31 ult. after passing both Canal bills. The Morris canal company have banking privileges; and the Delaware and Raritan Canal company pay to the state a bonus of $100.000 for the charter. The State has reserved the right of subscribing, at a future period, for a certain number of shares, if it should be deemed expedient.—*Nat. Journal.*

In the Legislature of Pennsylvania, a bill has been read, "for the protection of domestsc manufacturing establishments," which provides that no manufacturing establishment shall be sold by execution for less than three-fourths of its valuation by a disinterested jury of twelve men.

A bill has passed the Kentucky Legislature, declaring it felony to take a dead body from the grave without the consent of friends.

Canals.—The Legislature of New-Hampshire has passed acts for four new canals, two of which may be beneficial to this state, as well as that, by increasing the business on the Merrimack—and perhaps one of the first objects should be to improve the navigation of that river between the flourishing town of Concord, and the Chelmsford Canal.—*Mas. Mirror.*

Salt.—More than 40,000 bushels of salt were manufactured at Illinois Saline, in 35 weeks of the former part of last year. In this year, it is expected that 90 or 100,000 bushels will be made. Messrs. W. Jones & Elisha Harrison, after penetrating the solid rock 463 feet, have struck a fine vein of salt water, one mile from the Ohio river, and one and a half from Evansville, Indiana. The water is stated to be the strongest found in the western country.

[*Masonic Mirror.*

Newspapers.—A bill has been introduced into congress for limiting the number of exchange papers of printers, to *fifty*. To say the least of this measure, it is an impolitic one. It may appear very necessary to those few whose *interest* will be promoted by the injury it must cause to the many. We hope that part of the bill in question will be omitted.—*Alex. Herald.*

Indian Treaty.—A treaty has been concluded with the Quapaw Indians, in Arkansas, by Commissioner Chittenden, by which they relinquish to the United States, all their lands in this territory.

The first number of a new weekly paper, under the title of the CONNECTICUT OBSERVER, has been published at Hartford, Connecticut. It is to be devoted primarily to religious subjects. The paper is printed on a handsome sheet, and in a very handsome manner; and is to be conducted by the Rev. Horace Hooker, a gentleman of very respectable character, for learning, talents, and piety.

The expense of the National Armory, in Springfield, Ms. for the year 1823, was 136,-842 dollars; that of the Armory of Harper's Ferry, Va. was 194,368 dollars.

In the year 1823, fifteen thousand stand of arms were distributed among the militia of the several States and Territories, under the act of 1808, "for arming and equipping the whole body of the militia."

The number of Revolutionary Pensioners, is 13,034; that of invalid Pensioners, 3,736; and that of half pay, in lieu of bounty land, 202.—Of the first class there died, in the three first quarters of 1824, 441; of the second class, 73; of the third class, none. The annual amount of Pensions to the first class, is $1,337,316;—to the second, $298,000; to the third, $9,876.

The number of Military Bounty Land Warrants issued up to the 22d of November, 1824, is 26,761, covering 4, 475,632 acres of land.—*Nat. Intelligencer.*

Among the acts of the legislature of Georgia at their last session, is "*An act to repeal all laws, and parts of laws which authorize the selling into slavery of free persons of colour.*"

Gen. Hoyt, of Deerfield, [Mass.] has just published a volume of "*Antiquarian Researches*," comprising a history of the Indian wars in the country bordering on Connecticut river, and parts adjacent, with other interesting events." From the well known talents of this gentleman for such an undertaking we may confidently expect this work will be honourable to the author and a real acquisition to the stock of American history.—*Oracle.*

Landing of the Pilgrims.—The 204th Anniversary of the landing of the pilgrims, was celebrated at Plymouth, on the 29th ult. with universal demonstrations of interest and enthusiasm. The town was thronged by visitors from every part of New-England. Many attended from New York, and some distinguished foreigners were present. Professor Everett's Address is well spoken of: the church was crowded to overflowing; and after service, more than 500 persons dined in Pilgrim Hall.

Liberation.—We have just seen (says the Commercial Advertiser,) the signatures upon parchment, of one hundred members of the New-York bar, including all leading members leading councellors and practitioners, each pledging his professional service gratis to liberate a debtor from goal during the year 1825, should hard-hearted creditors and griping poverty combine to render such service necessary.

Earthquake.—A shock of an earthquake was felt at St.'John's N. B. on the 9th ult. and made a report for ten seconds, but occasioned no material damage.

A gang of counterfeiters, with bills for $4000, have been detected in Albany.

A ship of the line is building at Philadelphia, which is rated at 120 and will mount 150 guns

The literary fund of New-Hampshire amounts to $14,793 77.

A Mr. Kendal, of Me. has applied the use of the circular saw to the making of boards and all other work performed by saw mills. This is a great saving both of water and time.

BRANDY is said to be an excellent article to clean brass—apply it warm with a flannel.

FOREIGN.

England.—The Marquis of Wellesley was about to relinquish the Lord Lieutenancy of Ireland. It was reported that Sir Charles Stewart would succeed him.

The King of Sweden has signed a convention with Great Britain, by which all proprietors of Swedish vessels are strictly forbidden to freight their vessels for the slave trade.

The French Legislature was convoked for the 22d of December.

A decree has been promulgated in Spain, prohibiting emigration to foreign countries.

India.—Late arrivals at Boston, state, that the Burmese war continues—that several victories have been gained by the English near Rangoon; and they have increased their forces at Chitagong. There have also been some hostile operations in the Bengal territory, which resulted favourably to the British cause.

In Thessalonica, there are 20,000 families, of whom a fourth part are Christians, a fourth Jews, and the remaining half or 10.000 houses or families, are Turks. So in this interesting land of classic recollections, are 5,000 families of the children of Israel! The languages spoken are Turkish, Greek, and Bulgarian:—The Jews speak Romaic or modern Greek, as also the other two languages.—*Oracle.*

The refracting telescope of professor Frauenhofer, for the observatory of the university at Corpat, is now placed in St. Saviour's church at Munich. This instrument exceeds in length and diameter, the famous telescope of Hershel.

Mr. Wilberforce, so justly celebrated for his unwearied opposition to the slave trade, and to slavery, is now one of the oldest members of the British House of Commons. For some time past his health has been precarious, and it is very doubtful whether he will ever again be able to resume his seat in Parliament.

Our countryman Perkins, is now engaged in London in the construction of a steam cannon, which will throw from 4 to 500 balls in a minute. Mr. P. says he considers steam discovery as in its infancy, for he is convinced that a steam engine may be made to throw a ball of a ton weight from Dover to Calais.—*Oracle.*

Population of Ireland.—From the returns just printed by order of Parliament, it appears that the population of Ireland amounts to 6,801,827. Males, 3,341,926; females, 3,459,-901. The number of persons chiefly employed in agriculture, is stated at 1,138,069. Those engaged in trade, or manufactures, or handicraft, at 1,170,014. The population of Dublin is stated to be 227,335.

The peasantry of France are extremely ignorant. Whole villages may be found where not more than three or four can read. Even in the immediate vicinity of Paris, and within the echoes of the Legislative debates, there are towns in which not three newspapers are taken, and those not by persons, who actually belong to the people.

Edict respecting the Jews.—The Grand Duke of Baden has issued an edict respecting the Jews within his dominions. It provides for the suppression of much of the extravagance, profaneness, indecent jesture in prayer, and other improprieties which have attended their modes of worship—also for their proper education of the Jewish youth. In presenting an extract from the edict, the editor of the Jewish Expositor remarks, that it is "a singular feature of the present times, that the Kings of the earth should be found, thus to engage in the concerns of the Lord's ancient people, and to undertake the regulation of their synagogue."—*N. H. Rep.*

The canal in China goes from Canton to Pekin, in a straight line, upwards of 806 miles, having 75 locks, and 41 large cities on its banks. Above 30,000 men were employed 43 years in making it.—*N. Y. Daily Advertiser.*

DONATIONS

TO THE W. EDUCATION SOCIETY,
In the month of December, 1824.

ONEIDA COUNTY:—		
Whitesboro', Avails of a Missionary field, pr. hands of Geo. Graves, Cash, $11,75; William Eells, do. 7, 50; Warren Raymond, mdz. 2; Mrs. William Eells, do. 3,50;	$24	75
Utica, A friend to the Society, 4; Female scholars in Mrs. Clark's School—A bed-quilt manufactured by them, 5;	9	00
Westmoreland, Rev. James Eells, cash 20; Dea. John Bearse, pro. 80c.; Mrs. Chloe Langford, do. 1;	21	80
Bridgewater, Rev. Alpha Miller, cash	2	00
Hanover, Jeremiah Tooley, do. 1; Joel K. Greenslit, do. 1; Robert Myrick, prov. 12,07; Esther Myrick, do. 1; Mrs. (Rev.) Ralph Robinson, do. 1,25;	16	32
Augusta, Dea. —— Pond, do. 7,20; A friend to the Society, services 50c.;	7	70
New-Hartford, Dea. Ammi Doubleday, provisions,	3	36
Paris Hill, Fobes Head, do.	7	71
Verona, Hosea Holcomb, mdz.	2	50
Camden, Religious Charitable Soc. do.	9	15
Remsen, William Platt, do.	5	50
Trenton, Alexander Walker, prov. 6; Mrs. Dernean Blue, mdz. 50c.; Mrs. Allen Blue, do. 50c.;	7	00
Union Society, Col. Gardiner Avery, provisions,	25	00
MADISON COUNTY:—		
Lenox, Mrs. Anna Northrop, mdz. 1; Mrs. Alathea Childs, do. 50c.;	1	50
Madison, John Lucas do.	1	50
ONONDAGA COUNTY:—		
Orville Village, Female friends of the W. E. Society; clothing, per hands of A. Thomas,	3	56
Total,	$148	35

JNO. BRADISH, *Treasurer.*

Donations to the Auburn Theological Seminary, will appear next week.

ORDINATIONS AND INSTALLATIONS.

Nov. 3.—Rev. CAHRLES B. HADDUCK, Professor of Rhetoric and Oratory in Dartmouth College, as an evangellist, at Windsor Vt. Sermon by President Tyler.

Oct. 26.—Rev. SAMUEL B. WILSON was installed over the Presbyterian Church in Fredericsburg, Va.

Nov. 3.—Rev. SAMUEL ADLAM, as pastor of the Baptist Church in Dedham Mass. sermon by Rev. Mr. Wayland, of Boston.

DIED,

In St. John, N. B. Rev. Mr. Carrol, aged 40 A Roman Catholic Clergyman, who was ordained by the Bishop of Baltimore.

Rev. R. C. Maturin, author of Bertam, &c. rector of St. Peter's, Dublin; very eccentric, and is said to have prided himself much on dancing.

At Havre de Grace in France, on the 31st of Oct. last, *Robert Gamble Wirt*, son of the Attorney General of the U. States, a young gentleman of distinguished talents and attainments.

[It becomes our painful duty, says the Chr. Mirror, to announce the sudden death of Rev. HARVEY LOOMIS, of Bangor—an event which will be deeply afflictive to many ministers and churches in this state, and to his friends in Connecticut. The news was received by the editor on Wednesday evening, in the following letter.]

BANGOR, (Me.) Sunday evening Jan. 2, 1825.

"Rev. and dear Sir,—Amidst surrounding gloom and sorrow, I seize a moment to give you intelligence of the sudden, and to us, distressing event which has produced them.

"This morning our beloved pastor went to the house of God at the usual hour of worship:—He made no mention of ill health to his family, nor after he arrived at the meeting-house. He had been in the pulpit but a few minutes before he was observed to be sinking from his seat, and at the same instant a noise of distress was heard. The people took the alarm, and in a moment some were supporting him. But he took no notice of them, nor uttered a word. In a short time, at most, not more than ten minutes, all signs of life vanished. Medical aid was at hand, and means to restore animation were used for nearly two hours—but he was dead!

"The sermon which he had prepared for our instruction was from the text, 'This year thou shalt die.' It was appropriate to the commencement of the year. The subject was well chosen, and treated in a manner that would have rendered it instructive; but God had selected another method of admonishing this people.—Instead of listening to the voice of their teacher, they were called to attend to the direct address of Jehovah. The scene was solemn and deeply impressive. We were obliged to feel that our life was a vapour, which appeareth for a little time and then vanisheth away."

Your afflicted friend,
DANIEL PIKE.

Sabbath School Visitant.

PROPOSALS for publishing the SECOND VOLUME, under the patronage of the ONEIDA SABBATH SCHOOL UNION.

CIRCULAR,

To the Teachers and Patrons of Sabbath Schools.

RESPECTED FRIENDS:—

The subject on which we again address you is one which lays claim to the feeling of every benevolent heart. It is the religious instruction of the young, and consequently relates to the glory of the Redeemer in the salvation of souls. The importance of this subject is great, and demands the serious attention of all who hope and pray for the prosperity of Zion.

The institution of the Sabbath School holds a conspicuous rank among the many plans of benevolence which characterize the present age. We regard it as one of the "signs of the times" which appear in the religious horizon.—Its light is increasingly bright; delightful indeed to the eye, and cheering to the heart of Christian faith. A review of the past year, in the Sabbath School department, would be a pleasing though arduous task. It would fill a volume. Sufficient to say that the institution has been advancing in strength and usefulness, and bids fair, we think, the present year, to occupy much of the "land which yet remains to be possessed." The prospect is truly encouraging.—It calls for the exercise of devout gratitude to the Author of all good, and the assiduous exertions of those who are seeking the best interests of the young.

The ONEIDA SABBATH SCHOOL UNION would recount with thankfulness, the tokens of divine approbation which have attended *their* exertions the past year. The success which has crowned their humble efforts, has been such as to rebuke despondency, and to inspire fresh courage.

Hence they would look forward to the future, and inquire what measures can be adopted which will most advance the interests of Sabbath Schools in this populous section of the state.—From mature reflection they are inclined to think, that a well directed publication, to be issued monthly, will do much toward securing the desired object. They have hitherto approbated the "SABBATH SCHOOL VISITANT," and believe that its influence has been salutary, though by far too limited, considering the merit of the work, and the benevolent design which its publishers have had in view. By these remarks, they wish not merely to express their *approbation* of the VISITANT, as a vehicle of intelligence on the subject of Sabbath Schools, but most cordially to *recommend* it, to the attention of all who are friendly to the institution. They consider the *value* of the work, as far surpassing the *price* at which it is offered. From this single fact they are led to hope, that the list of its subscribers for the Second Volume, will be greatly enlarged, and that it will find its way to many families and individuals, who are at present unacquainted with it. They can assure the friends of Sabbath Schools, that the VISITANT is by no means an object of pecuniary speculation. Hitherto it has barely defrayed the actual expense of publication, and of course, left nothing as a reward for the faithful attention of those who have conducted it. Under these circumstances, and with a full conviction that the work is greatly needed, and ought not to be suffered to languish and finally fail, the Oneida Sabbath School Union have taken it under their patronage, and design to exert their influence, so far as practicable, to encourage its publishers and promote its circulation.

In behalf of the Society,
SAMUEL W. BRACE, *Cor. Sec.*

TERMS.

I. The Work will be published by MERRELL & HASTINGS, at the office of the WESTERN RECORDER, and edited by the Visiting Agent of the Oneida Union.

II. It will be issued in monthly numbers, of eight pages each, and stitched in a handsome cover, in the same manner as the first volume.

III. The price to subscribers will be FIFTY CENTS a year, payable in advance, or sixty-two and a half cents, in six months.

IV. To Agents every seventh copy gratis.—Agents for the Western Recorder will please exert themselves in behalf of the Visitant.

The Amateur Musical Society, will give their next Monthly Rehearsal at Washington Hall; on the 24th inst., at 7 o'clock P. M.

Utica Jan. 10th, 1825.

POETRY & MUSIC.

"Kindled only at the skies."

The following lines with all their simplicity, evince much feeling, and contain a good moral; though the correspondent who furnished a copy of them for the Religious Chronicle, must have been mistaken in supposing them to have originated from the classic pen of Wadsworth.

THE ORPHANS.

My chaise the village inn did gain
Just as the setting sun's last ray,
Tipt with refulgent gold, the vane
Of the old church across the way.

Across the way I silent sped,
The time 'till supper to beguile,
In moralizing o'er the dead,
That mouldered 'round the ancient pile.

There many an humble green grave showed
Where want and pain and toil did rest;
And many a flattering stone I viewed,
O'er those who once had wealth possessed.

A faded beach, its shadow brown,
Threw o'er a grave where sorrow slept,
On which, though scarce with grass o'er grown,
Two ragged children sat and wept.

A piece of bread between them lay,
Which neither seemed inclined to take;
And yet they looked so much a prey
To want—it made my heart to ache.

"My little children let me know
Why you in such distress appear,
And why you wasteful from you throw
That bread which many a heart would cheer."

The little boy in accents sweet,
Replied, while tears each other chas'd,
"Lady, we've not enough to eat;
And if we had we would not waste;

But sister Mary's naughty grown,
And will not mind whate'er I say;
Yet sure I am, the bread's her own,
And she has tasted none to-day."

"Indeed," the wan starved Mary said,
"Till Henry eats I'll eat no more,
For yesterday I got some bread,
He's had none since the day before."

My heart did swell my bosom heaved;
I felt as though deprived of speech;
I silent sat upon the grave,
And took a clay cold hand of each.

With looks that told a tale of woe;
With looks that spoke a grateful heart—
The shivering boy did nearer draw,
And thus his tale of woe impart:

"Before my father went away,
Entic'd by bad men o'er the sea,
Sister and I did nought but play;
We lived beside yon great ash tree.

And then poor mother did so cry,
And looked so changed I cannot tell;
She told us that she soon should die,
And bade us love each other well.

She said that when the war was o'er,
Perhaps we might our father see;
But if we never saw him more,
That God our father then would be.

She kissed us both and then she died,
And we no more a mother have;
So many a day we sat and cried
Together on poor mother's grave.

But when our father came not here,
We thought if we could find the sea,
We should be sure to meet him there,
And once again might happy be.

We hand in hand went many a mile,
And asked our way of all we met—
And some did sigh and some did smile,
And we of some did victuals get.

But when we reached the sea and found
'Twas one great water round us spread,
We thought that father must be drown'd,
And cried and wished we both were dead.

So we returned to mother's grave,
And only long with her to be,
For Goody when this bread she gave,
Said father died beyond the sea.

Then since no father have we here,
We'll go and seek for God around;
Lady, pray can you tell us where
This God, our father, may be found?

He lives in heaven our mother said,
And Goody says that mother's there;
So if she thinks we want his aid,
I think perhaps she'll send him here."

I clasped the prattlers to my breast,
And cried, "come both and live with me,
I'll clothe you, feed you, give you rest;
And will a second Mother be.

And God will be your father still;
'Twas he in mercy sent me here,
To teach you to obey his will,
Your steps to guide, your heart to cheer."

Mr. Nettleton's Village Hymns, are getting much into use, and in all probability, they will supercede the Hartford Selection. The 1st edition sold very rapidly; the 2nd, we believe is nearly out of press; and a 3d will doubtles soon be called for. We formerly expressed our opinion as to the merits of the work, and have now only to remind our readers, that the profits of it are devoted to the American Board of Commissioners for Foreign Missions. It has already found its way into some of our western religious societies; and is about to be used in the evening meetings of the Presbyterian Societies of this Village.

An extract from Handel's Messiah, embracing in a sheet of four pages the Trio—"How beautiful,' and the Chorus—'Break forth into joy,' has just been published by Messrs. Seward & Williams for the accommodation of the Amateurs of this village. A few copies remain to be disposed of. It is in contemplation to publish other extracts and select pieces from time to time, as they may be called for; and they will be regularly numbered with a view to their being bound together in one volume, or annexed to the 5th Edition of the Musica Sacra, a part of which is to appear in the quarto form.

Mr. F. D. Allen, a review of whose publication we noticed last week, replies to the Editor of the Observer, that "he thinks the strictures partial, and in some degree illiberal"—but he confesses that "had he undertaken the task himself, he should not only have pointed out more errors than the Review had done; but should have used the *pruning knife* to a greater extent, though in a different way." His reason for retaining many tunes "that are not only objectionable but bad, are founded on what he terms the "necessity of the case"—the tunes at present being so popular in several of the Churches in the city. This was the only apology he *could* make; but what are we to infer from it, respecting the taste of the city?—And yet the inference to a considerable extent is strictly just.

Our readers will perceive from a notice in to-day's paper, that the Utica Amateur Society are about to give a second public rehearsal.—We hope it may be well attended.

COMMUNICATIONS.

For the Western Recorder.

THE CONVERSION OF A DEIST.

Mr. Hastings,

Sir:—If the following plain matters of fact should be deemed worthy of publication, they are at your disposal. X.

An early acquaintance of mine who was the child of many prayers, was sent, after leaving college, to acquire his profession at a place where unfortunately his mind became imbued with irreligious principles; and when his studies were completed, he entered into the world an open and confirmed Deist. Like others of his pursuasion, he was a reviler of religion—an open contemner of the precepts and ordinances of the gospel; and though amiable in his deportment, and in most respects a useful and respectable member of community, he was an enemy to vital godliness, and an open blasphemer of the Redeemer of men. Thus he continued for several years without any symptoms of a better state of mind—but on the contrary hardening himself more and more in the deceitfulness of sin. He was a near neighbour of mine and we lived on terms of friendly intercourse. Often did we converse together on subjects of ordinary interest, as if there had been no real difference of sentiment between us. Yet he seldom retired without more or less indirectly reminding me of his awful declension from the principles that had been instilled into his youthful mind. I looked upon him as one who was hardened in infidelity; and whose day of merciful visitation was probably passed away: and I greatly feared that in the councils of heaven, his condemnation was irrevocably sealed. But "the Lord seeth not as man seeth." His pious mother was laid on a bed of sickness and was apparently very near her dissolution. She called her children around her to receive her dying charge; and among them was this infidel son. The scene was affecting; and when it was passed, while we were yet standing, the latter requested me to walk with him; when, after we had proceeded a short distance and taken our seat in an adjoining field, he questioned me to the following purport. "What shall a man do?—You say I must repent: but suppose I start in *this* direction (pointing with his hand) and proceed to the greatest extent in my power, and then find that I have not moved a single inch from my position—that I start in another direction, and in another and another, all of which produce the same result—leaving me just where I began—what next?" The question was a plain one; and though I anticipated nothing from it but his usual strain of cavilling, I determined to give him a faithful answer. "I think I can tell you by experience what to do," said I. "Submit yourself unconditionally to God. You know not what he designs to do with you; but this is your immediate—your bounden duty." "I do not know but you have answered rightly" said he: "but were I disposed I could bring a flood of argument against you:—Come, let us go back." We returned, and I saw no more of him for a number of weeks; and though the interview appeared singular to me, I knew not that any thing important was to be connected with it. Unexpectedly the mother recovered, to be the joy and the comfort of her friends.

A few months after the interview above-mentioned, my neighbour stepped into my house as usual: and we entered into familiar conversation—in the midst of which he interrupted us and said:—"I must break in upon you—I have an errand to do with you, and came for no other purpose." His feelings burst forth without control; and in a moment we guessed his errand, and mingled in his overflowings of sensibility. "I ask your pardon" said he, "for this unwonted appearance of weakness; but I am a great sinner—I have 'sinned as with a cartrope'—I can find no rest by night or by day—If I could but unburthen myself in prayer—but no—there I meet that Being whom I have reviled, rejected and contemned!" I replied, "do you believe that the scriptures are true?"—"Yes, I do;" was his answer. "Do you believe that Jesus Christ was the Son of God?" This question he also answered in the affirmative. After conversing with him a short time, and reading to him from the scriptures; he desired me to accompany him to his father's house. He said he had injured the feelings of his parents, and had contributed to confirm his brother in Deism;—and he now wished to go and make his confession. We went; and though his brother was absent, he told the state of his feelings without reserve. The mother, afflicted with partial deafness, supposed that he was speaking of another person, until he had nearly closed, when she became almost frantic in her embraces. "Is this my son!—Can it be!—O, I have prayed for you ten thousand times!" "Yes, mother; this is your son!—his flesh and blood are unchanged—his mind is altered; and all is a reality—nothing can any longer be *enthusiasm*." The scene that followed can be more readily imagined than described.

We left the house, and when our roads separated, he took me by the hand and said, with great emotion, "I have now told you my feelings, and what *must* I do?" I could only say, that I thought the Lord had opened his eyes—that the same Being who had done this, was *able* to convert him. Here was all his hope—if left to himself, he would probably become more hardened than ever." And thus we parted. Soon after this, I saw him rejoicing in hope:—Salvation by free grace, was then his darling theme. He said but little of himself—and that little, indicated the deepest humility.

His brother, above-mentioned, who lived a few miles from us, had heard of his conversion, but disbelieved it: But he was soon to be undeceived. My neighbour once more called on me to accompany him, while he could tell his misguided relative the history of his change. After requesting of him not to be interrupted until he should finish his relation; he told him all with great solemnity and tenderness: and then added,—"You and I hitherto have deceived ourselves: we *said* that we had not a doubt: but we *did* doubt; our consciences told us distinctly that we were wrong; and yet we called this but the influence of tradition. We lived only on argument: and whenever this failed us, we had no rest till some new subterfuge was found." "Now brother," said he with affection, "I have done—what have you to say?" The other was confounded—Tears had already told the state of his feelings. He said that he *had no answer!*—From that time forward, he promised never to advocate the principles of Deism; and he kept his word. And I learn that in a revival of religion, which took place a few years afterwards, he became a hopeful subject of renewing grace.

Nearly twenty years have elapsed since the conversion of my neighbour; and his walk and conversation still evince the reality of the change. He still continues, to all human appearance, sincerely devoted to the cause of the Lord who bought him; and it is now the office of him who had once been a reviler, to present to his christian brethren, the symbols of his Redeemer's dying love. Soon after his own change, and before that of his brother's took place, he was made the happy instrument of the conversion of an intimate friend and associate of his former infidelity. The circumstances were striking and wonderful: but the work was evidently the Lord's; and to him would he render all the glory.

MISCELLANEOUS.

POOR JOSEPH.

An Authentic Narrative.

A poor half-witted man, named Joseph, whose employment it was to go on errands, and carry parcels, passing through London streets one day, heard psalm-singing in a place of worship, and went into it, having a large parcel of yarn hanging over his shoulder's. It was Doctor Calamy's church, St. Mary's Aldermanbury. A very well dressed congregation surrounded the Doctor.—He read his text from 1 Tim. 1. 15. "This is a faithful saying, and worthy of all acceptation, that Jesus Christ came into the world to save sinners, of whom I am chief." From this he preached in the clearest manner, the ancient and apostolic Gospel, the contents of this faithful saying, that there is eternal salvation for the vilest sinners, only through the worthiness of Jesus Christ, the God that made all things.—'Not many rich, not many noble, are called by this doctrine,' says the apostle; 'but God hath chosen the weak things of this world to confound the things that are mighty.'

While the thoughtless part of the congregation listlessly heard this doctrine, and, if they were struck with any thing, it was only with some fine expressions, or well-turned sentence, that the Doctor uttered—Joseph, in rags, gazing with astonishment, never took his eyes from the preacher, but drank in with eagerness all he said, and trudging homeward, he was heard thus muttering to himself: 'Joseph never heard this before; Christ Jesus, the God who made all things, came into the world to save sinners like Joseph; and this is true; and it is a faithful saying.' Not long after this, Joseph was seized with a fever, and was dangerously ill. As he tossed upon his bed, his constant language was, 'Joseph is the chief of sinners, but Jesus Christ came into the world to save sinners, and Joseph loves him for this.' His neighbours, who came to see him, wondered, on hearing him always dwell on this, and only this. Some of the religious sort addressed him in the following manner: 'But what say you of your own heart, Joseph? Is there no token for good about it?—no saving change there?—Have you closed with Christ by acting faith upon him? 'Ah! no,' says he, 'Joseph can act nothing—Joseph has nothing to say for himself, but that he is the chief of sinners; yet, seeing that it is a faithful saying' that Jesus, he who made all things, came into the world to save sinners, why may not Joseph, after all, be saved?'

One man, finding out where he heard this, on which he dwelt so continually, and with such delight, went and asked Dr. Calamy to come and visit him. He came, but Joseph was now very weak, and had not spoken for some time, and though told of the Doctor's arrival, he took no notice of him; but when the Doctor began to speak to him, he instantly sprung upon his elbows, as soon as he heard his voice, and seizing him by his hands, exclaimed, as loud as he could, with his now feeble voice, 'O, Sir! you are the friend of the Lord Jesus whom I heard speak so well of him. Joseph is the chief of sinners; but it is a 'faithful saying,' that Jesus Christ, the God who made all things, came into the world to save sinners, and why not Joseph? Oh! pray to that Jesus for me, pray that he may save me: tell him, that Joseph thinks that he loves him, for coming into the world to save such sinners as Joseph.' The Dr. prayed; when he concluded, Joseph thanked him most kindly—he then put his hand under his pillow and took out an old rag, in which were tied up five guineas, and putting it into the Doctor's hand, (which he had kept all this while close in his,) he thus addressed him: 'Joseph, in his folly, has laid this up to keep him in old age; take it, and divide it amongst the poor friends of the Lord Jesus; and tell them that Joseph gave it to them for His sake who came into the world to save sinners, of whom he is the chief.' So saying, he reclined his head: His exertions in talking had been too much for him, so that he instantly expired.

Dr. Calamy left this scene, but not without shedding tears over Joseph; and used to tell this little story with much feeling, and as one of the most affecting occurrences he ever met with.

DEATH OF VOLTAIRE.

Monsieur Voltaire, during a long life, was continually treating the holy scriptures with contempt, and endeavouring to spread the poison of infidelity among the nation. See however, the end of such conduct. In his last illness he sent for Dr. Tronchin. When the doctor came, he found Voltaire in the greatest agonies, exclaiming with the utmost horror—'I am abandoned by God and man.' He then said, 'Doctor, I will give you half of what I am worth if you can give me six months life.' The doctor answered, sir, you cannot live six weeks. Voltaire replied, 'then I shall go to hell, and then you will go with me!' and soon expired.

THE BIBLE AMONG SEAMEN.

"I will buy one of your Bibles," said the master, "for example's sake, and to encourage the Society; for I have witnessed much good to result from the reading of the scriptures, supplied by your Institution; it is one of the grandest ever formed for bettering the condition of sailors. Now they read their Bibles instead of employing their time in wickedness!—now they ask a blessing on the bounties of God's providence, instead of using oaths and curses!—now they spend their evenings in prayer and supplication to the God of all mercies, instead of revelling in drunkenness! Indeed, the change is surprising. We have prayer on board twice on Sundays; and when I ship my men, they sign an agreement to forfeit two shillings for every oath they swear. The first time I put this law in force, I had £5 in one voyage to Lisbon; but seldom afterwards were they fined a shilling, as they had quite discontinued so bad a practice.—The money so obtained, was sent to the Bible Society."—*Ch. Gaz.*

SENSIBILITY.

As I was passing along a solitary part of the road, on my return from a visit in the country, a few days since, my attention was arrested by a little girl, about nine years old, beckoning me to stop. "Pray sir be so kind as to break me off a bunch of leaves, to make a bed for the poor lamb that's run over." I got out of my chaise, and went with the child to a tree a little distance from the road side. Here was a fine black lamb stretched on the ground; the blood was running out of its nostrils—it made a faint cotinued noise like a feeble groaning, and seemed to be expiring. A solitary sheep kept close to the spot, and watched all our motions. "Poor thing" said the little girl, "he never will skip and play any more on the beggar's ground"—and burst into tears. My dear, said I, how did it happen? "It was sleeping in the path," she answered, "close by where its *mother* was feeding, and the two cruel gentlemen, that went along just now in the carriage, never minded the lamb but drove straight over it: and I brought it away from the hot sun, and laid it here in the shade; but it won't get well"—and again with her apron she wiped away the tears which she could not suppress. "Poor old Mrs. G——," she continued in her simple manner, "she will be so sorry when she comes to know it—it was all the lamb she had." Where does Mrs. G—— live? said I. "Yonder on the beggar's ground," she replied, pointing to a cottage on the commons about half a mile off. Are you going to tell her? "Ma' sent me to carry some radishes and milk for her tea." By this time the lamb was dead.—"He'll want no bed of leaves," said little Maria, as she took up her basket to go, she turned to look again at the object of her grief—"Oh, it was so cruel to let the wheel go over an innocent lamb," she said, and hurried off to the poor woman's cottage.

My own feelings were scarcely less excited than hers; and I could not help reflecting, as I slowly pursued my journey, how dead to every tender and generous feeling must be the heart that can be indifferent to pain, even though the sufferer were a worm. The wanton young man that would crush an innocent animal under the wheel of his carriage, rather than check or turn aside his steed, is unworthy of the name of husband, or brother, or friend. Let him be the companion of no one; for in his cold unfeeling heart, there are none of those amiable affections which form the cement of kindred souls: there is no milk of human kindness in his breast—he cannot feel another's woes nor share another's joys.—*Guardian.*

EXTRAVAGANCE OF FASHION.

A late London paper, describing the dresses of some ladies on a public occasion in that city, makes the following extraordinary statements:

"The Duchess of Argyle, in a dress of massive golden tissue:—her raven locks, and a prodigious plume of feathers of the same colour, produced a contrast with her diamonds, equalled only by

"The Duchess of Bedford, whose jewelry astonished all by its glitter and its glare. The latter made a prodigious display indeed. Independently of the necklace, which cost at least *fifty thousand guineas*, ($233,000) chains of diamonds, with amethysts in the centre, decorated her Grace's dress from the black velvet spanish hat, to the girdle or cestus below the stomacher.

"The Hon. Mrs. Hope was a meteor in the throng; that lady was a moving firmament; and it was said that the cost in brilliants alone, in a dress of sombre magnificence, (crimson) exceeded *seven hundred thousand pounds!*" or $3,108,000.

So much for a little show—The very terms of the description, are a perfect burlesque on the whole subject of dress.

A JUDGMENT.

A man belonging to N——t, in Mass. of a cruel selfish disposition, was accustomed in his youth to rear singing birds for his amusement. In order to improve their melody, he had the barbarity to deprive them of their eyes. He afterwards married, and of his children *four of them never enjoyed the full possession of their eye-sight.*—*Ch. Gazette.*

DR. CHALMERS.

It is well known that the genius and eloquence of this popular clergyman, during his stay in Glasgow, attracted immense crowds to his church, and the feeling of disappointment, when a stranger entered his pulpit, was but too visible for any Divine to mistake it. On one occasion, the Rev. Dr. ——, of ——, having made an exchange with Dr. Chalmers, was so struck and irritated on entering the pulpit, with the reluctant advance of the assembling auditory, and the quick retreat of many from the pews, that he stood up, and addressing the congregation, said—"We will not begin the public worship of God, *till the chaff blows off.*" We need not say that these words had the desired effect, and that the audience became stationary under this severe rebuke.

SHEARING A WOLF.

The following passage of one of Burke's speeches, in 1781, against the taxation of America, made a strong impression when it was delivered. The figure of *shearing the wolf* is applicable to the present designs of Spain upon her former American colonies.—*Nat. Gaz.*

We had a right to tax America; and as we had a right, we must do it. We must risk every thing, forfeit every thing, think of no consequences, take no consideration into view but our right; consult no ability, nor measure our right with our power, but must have our right. Oh! miserable and infatuated ministers! miserable and undone country! not to know that right, signifies nothing without might; that the claim without the power of enforcing it, was nugatory and idle in the copy-hold of rival states, or of immense bodies of people. Oh! says a silly man, full of his prerogative of dominion over a few beasts of the field, there is an excellent wool on the back of a wolf, and therefore he must be sheared. What, shear a wolf? Yes. But will he comply? have you considered the trouble? how will you get this wool? Oh! I have considered nothing, and I will consider nothing but my right. A wolf is an animal that has wool: all animals that have wool are to be shorn, and therefore, I will shear the wolf. This was just the kind of reasoning urged by the minister, and this the council he had given."

Silence is often the best refutation of calumny. One of the venerable worthies of Connecticut, who had for a long time been slandered in the petty newspapers of the day, was at length urged by some of his friends to write in his own defence; he replied, that the representations were sufficiently false and vile; but that he *had no notion of attempting to wash himself in a mud-puddle.*

MEXICO ACADEMY.

NOTICE is hereby given, that the next quarter will commence on the 10th of November inst., under the instruction of Mr. Mason W. Southworth as principal, and Miss Maria Benham assistant. The Trustees would inform the public, that a separate apartment is prepared in the Academy for Young Ladies: and, that a boarding house, for their accomodation near the Academy, is fitted up with convenient rooms for lodging and private study: Board may be obtained for one dollar per week. It is believed that the reasonable expectations of those parents who place their children in this Institution, will not be disappointed.

Terms as follows:

For Latin, Greek, Mathematics, &c.;	$4 00, per. qr.
English Studies;	3 50 do
Painting, Map Drawing and Embroidery;	4 00 do

Chester Hayden, William Watkins,
Oliver Leavett, Elias Brewster,
James Abell, Wm. S. Fitch,
William Williams, David R. Dixon.
Seth Severance, *Trustees.*

Mexico, Nov. 4th, 1824. 23—tf.

JUST published and for sale, by Merrell & Hastings No. 40, Genesee-st. "*Questions on the Historical parts of the New Testament: Designed for Sabbath Schools. By* Truman Parmele, *Superintendent of the Utica Union Sabbath School.* Utica, Sept. 28, 1824.

NOT RETURNED.

The person who borrowed of the subscriber at some former period, the 2d Number of the American Edition of the Edinburgh Encyclopædia, will confer a favour by returning it as speedily as possible.

THOMAS HASTINGS.

Utica, Jan. 3, 1825.

MERRELL & HASTINGS, have constantly on hand for sale—*MUSICA SACRA: or Springfield and Utica Collections united.* Edited by Thomas Hastings and Solomon Warriner. Also, Appendix to Musica Sacra, Musical Reader, and Dissertation on Musical Taste, by Thomas Hastings.

The above Works may also be had at the principal Book-Stores at the East and South.

Utica, August 17, 1824.

M. HITCHCOCK, has constantly on hand, a large assortment of *Drugs and Medicine, Dye Woods and Dye Stuff, Paints and Oil, Liquors and Groceries;* Wholesale and Retail.

Feb. 3d, 1824. 3—tf.

FOR sale by Merrell & Hastings, No. 40 Genesee-street, the

CHRISTIAN AND COMMON ALMANACK,

by the gross or thousand.

Utica, Nov. 9th, 1824.

TERMS OF THE WESTERN RECORDER.

I. The Western Recorder will be issued on Tuesday of each week, commencing with the first Tuesday in January, 1825.

II. It will be put to subscribers at Two Dollars and fifty Cents if paid in advance; or Three Dollars if paid at the end of the year.

III. Persons becoming responsible for more than six copies and less than ten, will be allowed a discount of fifteen per cent., for ten copies or more, a discount of twenty per cent. Individuals forming themselves into companies of ten will thus reduce the price in advance to Two Dollars.

IV. No subscription will be received for a less term than one year.

☞ The postage must be paid on all communications addressed to the Editor or Publishers.

MERRELL & HASTINGS, *Publishers.*